1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

829 to the Indians he assigned the nobler employment of hunting, and the supreme dominion over all the rest of the animal creation.

829 They will not admit that the whites are superior beings. They say that the hair of their heads, their features, the various colours of their eyes, evince that they 186 are not like themselves *Lenni Lenape*, an ORIGINAL PEOPLE, a race of men that has existed unchanged from the beginning of time; but they are a *mixed* race, and therefore a *troublesome* one; wherever they may be, the Great Spirit, knowing the wickedness of their disposition, found it necessary to give them a great Book,* and taught them how to read it, that they might know and observe what he wished them to do and to abstain from. But they, the Indians, have no need of any such book to let them know the will of their Maker; they find it engraved on their own hearts; they have had sufficient discernment given to them to distinguish good from evil, and by following that guide, they are sure not to err.

829 It is true, they confess, that when they first saw the whites, they took them for beings of a superior kind. They did not know but that they had been sent to them from the abode of the Great Spirit for some great and important purpose. They therefore, welcomed them, hoping to be made happier by their company. It was not long, however, before they discovered their mistake, having found them an ungrateful, insatiable people, who, though the Indians had given them as much land as was necessary to raise provisions for themselves and their families, and pasture for their cattle, wanted still to have more, and at last would not be contented with less than the *whole country*. "And yet," say those injured people, "these white men would always be telling us of their "great Book which God had given to them, they would "persuade us that every man was good who believed in "what the Book said, and every man was bad who did

* The Bible.

7:Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
\Lenape

"A small wooden post is used in case of a man's grave and placed at the head of the grave on the east end. (The head must always be directed toward the sunrise, feet to the west.) A woman's grave is indicated by placing a cross. (See Fig. 5.) A few logs are placed over the grave to keep out 'varminta.'

"Now at the conclusion of the burial, or just before, a little hole must be left in the casket and one cut in the end opposite the head of the wood box also,[49] and the post placed after covering same, then paint the usual designs on posts. The victuals are separated for the pall-bearers and all the relatives. The latter eat apart from the people in general. Just before the feast at the cemetery the speaker calls all the people to the grave and talks—takes up the life of the person and relates the character of the dead person, and if he lived a nice quiet life and tells his chance or her chance to be born into the spiritual world. The life blood remains, but the body goes back to the mother earth, of which we are a part. The belongings of the dead are divided among those who waited on the body, and the food is divided among the four pall-bearers also.

"Now at the announcement the speaker tells them to remember well the eleventh day at the noon hour, all must be ready to offer thanks for the great opportunity to give victuals to their dead kinfolks, as well as giving the hog and other rations which will be offered to the one who departed. That is, he or she eats the last time with his or her living relatives or tribesmen.

"The latter feature belongs to the Munsee division of the Delawares, but a Delaware proper does not have the eleventh day feast. One of the Munsee division may say, in passing threatening jokes, for instance, 'I am going to kill you.' The Munsee will say, 'Well it will cost you two hogs!' That is, it means one hog at the time of burial and the other at the eleventh day feast."

The grave posts referred to are described as being about two feet in height above the ground, which at the head of a man's grave is a single one painted with crosses, at a woman's grave one with a horizontal cross-bar (Fig. 5, *a* and *b*). The crosses it should be added do not stand for the Christian emblem but represent the "Cross-roads" on the path of the spirit to the abode of souls (see pp. 174–7, "Big House Ceremony").

[49] It is important to note that the Delawares are strongly averse to the use of European materials in mortuary constructions. They will not use iron in nailing, nor will they compromise with the past by adopting metal coffins, out of fear that the spirit would be sealed up and unable to reach the "habitation of spirits above." As noted before, when a wooden casket is bought by the progressive Delawares a square hole is cut in it for the exit of the soul-spirit after the event of the feast.

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

information available. On the other hand, the expression of feelings between men and their wives and children, which is a closely related subject, definitely shows a change in the fourth period (75, 76). In the second and third periods indifference on the part of the men to their wives on returning home was reported, whereas, in the fourth period, the two younger informants disclaimed such indifference. Paternal indifference to children is denied throughout. The behavior of the older men toward their wives was in accordance with the old ways, they said, whereas that of the younger men was apparently influenced by white standards of behavior.

Captain Chipps and two of the informants, W. T. and W. L., considered the Delaware to differ from other tribes in color (80). Among the informants the matter was one of personal opinion unwarranted by the color of the individual informants. The opinion is also unwarranted from a comparison of skin, hair, and eye color with members of neighboring tribes who have approximately the same percentage of Indian blood. The greater degree of sociability, friendship, and hospitality among the Delaware and all the informants is to be attributed, in part, at least, to their religion and their feeling of superiority to other tribes (82-84). They believe their Big House or Delaware "church" to be superior to the religious beliefs of other tribes, but they are tolerant of the shortcomings of the others and attempt no missionary work. Friendship with all mankind is preached in the Big House and practiced by all believers.

The elements concerned with the physical duties of the woman in the home are of doubtful value from a psychological and terminological viewpoint (85-87). The terms "easy," "contented," and "drudgery" all carry connotations beyond their strict meanings that are so divergent in their use by different observers or informants that comparison is impossible. It is interesting to note, however, that Heckewelder and Johnston agree with the statements of the modern Delaware that the position of women was easy and contented and that they were not considered menial servants of the men. The only dissenting voice was that of Captain Chipps. Nowhere is there any evidence that the women considered themselves imposed upon by the men.

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

619 Delawares because they resided at a place of that name; and *Woonalāūhtekoa* is the name of one of the twelve divisions just mentioned. (One of the four divisions of the Wolf tribe.) Mr. H. made a similar mistake when he distinguished the Munsees as one of the tribes of the Delaware nation. There are descendants of each of the three tribes among them as well as among the Delawares themselves.

. . . . . .

"They know nothing of a nation of Taleekāāee, Aleekāāee or Allegewi, of which Mr. Heckewelder speaks as the possessors of the country east of the Mississippi before the arrival of the Delawares. But Pipe says that one of the twelve tribes of the Delawares, before mentioned, was called Aleekāāee, and that they resided on the Allegheny River. That when he was a boy he saw one of their men at the house of his father, at or near Cape Girardeau and that his father pointed him out to Pipe as one of the Aleekāāee, but at that time they were but very few, and are supposed to be now extinct."

● [184] It should be noted in connection with the divisions of the tribe or the tribal divisions of the nation that they have frequently been rated according to their importance. Captain Chipps said that the Wolf tribe was the first. Zeisberger said Turtle was first." Among the modern Delaware the tribe placed first depended upon the tribal affinity of the informant: a Wolf always placed his tribe first and a Turtle placed the Turtle tribe first. Informants of these two groups named the other one second, and Turkey last. I was not able to find a Turkey informant.

Chiefs

643 The succession of chiefs among the Delaware has not been well or consistently described in the historic accounts. Many different ways of becoming chief have been reported. Lindeström implied that chieftainship was hereditary in an extended family, with the brother of the chief or his sister's son having preference over the son of the chief (218, 219). The chief might name

"Hulbert and Schwarze (eds.), "David Zeisberger's History," in *Ohio Archaeological and Historical Publications*, XIX, 131-32.

[53(A)]

622 tain Ketchum, and of the Turtle Tribe. His
[611] name was Ta-ta-ne-sha. Here we have a practical illustration of descent in the female line, as with the Iroquois. She says each of the three tribes have one hereditary chief, called the Head Chief; that this chief never goes out to war, but stays at home while the Braves go out to fight.

648 The Delawares call the Senecas Mingwa-o, hence I think the historical word Mingoes,[85] a name for the Iroquois. The Delawares call the Iroquois and Wyandottes nephews, and thus assume the name
[186] of uncles, which is a way to express their seniority as well as original superiority.

553 I inquired of her about the family names, and was again put at fault. She says the father and mother can name their children as they please; that they ask some one for a list of old names of persons dead, and choose such ones as they like. She thought the names of the three tribes were kept dis-
[614] tinct, and then that they were used by these tribes indiscriminately. She said her husband named her children, and gave them all Turtle names, which was his tribe, then followed this up by stating that she did not know as it made any difference, that all used the same names. She referred to the
[171] Seneca practice of making a feast when a child was named, but said the Delawares did not do that way.

Winter

773 Mr. Pratt mentioned a Delaware tradition
821 about the origin of cold and heat and the change of the seasons as follows. In ancient times a married pair fell into disagreement. They lived in the far north region of cold. The wife, finding it impossible to live with her husband, or in resentment for some injury, travelled into the far south, into the region of heat. The husband became weary